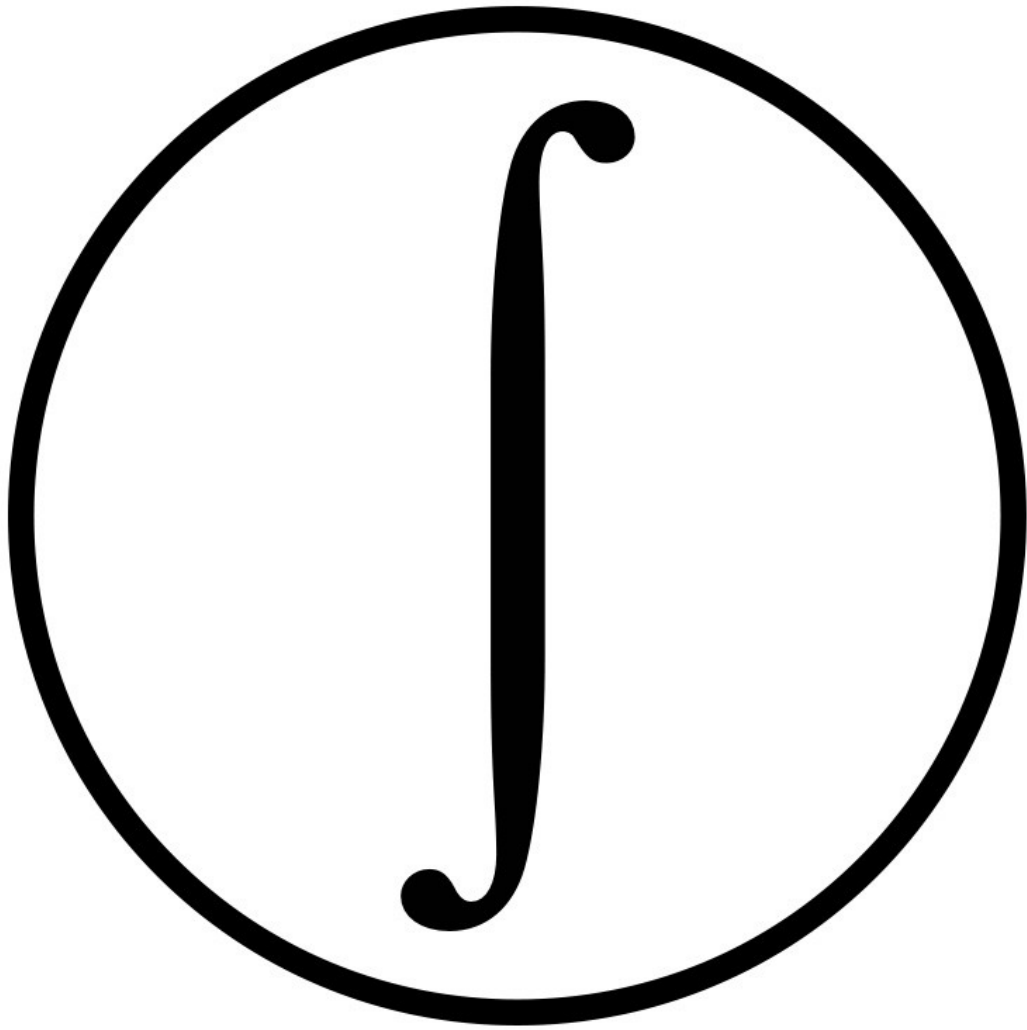


Co-Creative Evolution



By Aminom

Version 1.05

Co-Creative Evolution

An Evolutionary Model of Consciousness

Conscious creativity is an evolutionary process where question → choice → action correspond to variation → selection → reproduction in biological evolution. This is also the empirical method.

- A question is an information-seeking act, our sense-perception of the world is influenced by the information-seeking acts of our nervous system, which continually mutates our consciousness with exposure to novel information. We can do more than be passively mutated by the present moment, we can actively seek out new information and experiences by questioning ourselves and our previous experiences, and follow the resulting lines of inquiry to apprehend new possibilities and perspectives previously beyond our reach.
- A choice eliminates or prioritizes possibilities according to one's selection criterion (one's will.) One can become free from the determination of their will by questioning it.
- An action is an attempt to manifest one's choice outside of themselves. Succeed or fail, it becomes an experimental result that is taken into account by future consciousness.

Creative Stagnation

When there is insufficient questioning (variation) in this process, the result is a progressive whittling-away of variation by the selective operation of choice, until a state of relative stagnation is reached, exhibiting only superficial novelty. This is a condition of slavery to one's existing beliefs, attitudes, and habits, and/or those of others. If the mind is enslaved, it doesn't matter how free the body is. Stagnation is socially reinforced by three processes:

- People with stagnation may seek out like-minded individuals and form communities that reinforces their shared commonalities (echo chambers.) They may deem any outside influences that contradicts their commonalities as a threat to what they see as the truth or good, further reinforcing their isolation.
- There is an arms race between powerful agents (corporations, leaders, governments, and other organizations and influencers) to manipulate the minds of the masses for personal gain by exploiting vulnerabilities in human psychology, perpetuating and reinforcing those vulnerabilities.
- Parasitic memplexes evolve from echo-chambers and powerful self-interested agents with a blind reproductive imperative, crippling their host's self-awareness (ability to self-question) in order to prevent their host's from identifying them as parasitic memplexes. They “cheat” by disguising themselves as quality information. In the worst case a parasitic memplex becomes integrated with the host's identity, making any criticism of the memplex feel like an attack on themselves.

A Global Civilization In Stagnation

With the power of communication technology and the internet, the above three processes are

growing exponentially, creating a situation that can only be described as all-immersive, global psycho-social warfare. We are beginning to see the emergence of super-cults that are completely unable to compromise and find greater commonalities with the world around them. There is no significant movement strong enough to counteract the continuation of this trend, which will continue the breakdown of trust and cooperation globally and locally. We will see increased radicalization, violence, and civil unrest until it devolves into civil and global wars. This will result in the collapse of global civilization as we know it. A civilization that doesn't actively pursue new ideas will inevitably collapse due to its inability to solve its ever-changing problems.

Using Creativity to Co-Create More Creativity

The only way out of the death-spiral we are in is to address the root of the problem: insufficient questioning. This can only be done by organizing a mass movement dedicated to holistically nourishing curiosity and creativity, which can no longer be accessible only to a privileged few. There can't be freedom for one unless there's freedom for all. We need an army of educators, psychologists, mental health workers, community organizers, artists, philosophers, scientists, historians, writers, musicians, poets, and anyone else who is willing and able to help, all working together for this common cause. Ignorance and psycho-social dysfunction is fighting a war to end all wars with us, and we are currently losing.

This movement would be similar to a university without walls or boundaries. While it would incorporate the internet, it is essential that it be based in face-to-face relationships in concrete communities. The movement could include group discussions, lectures and debates, star parties, outdoor and exercise activities, participatory art events, libraries, and meditation groups. Also involved would be an investigation into the nature of creativity and creative experience.

If this creative movement were to reach a critical mass, it would become self-reinforcing and explosive, as the movement's collective creativity is used to develop cooperative strategies to resolve conflicts, further elevating the movement's collective creativity. The end result would be a global web of co-creative relationships that is so strong that it resolves any serious conflict with constructive means before it becomes a threat. The moment when this movement reaches the tipping point can be called "The Creative Singularity."

The Context of Creativity

A creator is as much created by the act of creating as a creation; both are changed. This is true when we create with nature, but is especially apparent when the creative act is a relationship between living beings. Moreover a creator always creates with a vast number of influences including other people and experiences. Human language and communication evolved to facilitate co-creativity between people. Love, friendship, and community are all highly co-creative processes. The ultimate context of creativity is the universe itself, which is a vast community of mutually influential creative events. All creativity is fundamentally co-creativity; it takes two or more to tango.

Auto-Evolutionary Self-Help

When we are in periods of deep stagnation, it may feel like every day is the same, and that we're stuck on autopilot. We may see a gap between our conscious intention and what we actually do; we may procrastinate, get stuck in unproductive habits, experience tangled messes of competing desires, or get caught in repetitive loops of negative thoughts. We may even give up completely, and feel hopeless.

A way to approach this problem is to make one's thought-processes concrete by using writing in either a digital or physical journal. We can apply the evolutionary model of consciousness as a journaling process that reinforces the strength of one's conscious intention in a self-reinforcing feedback loop. Become a friend with yourself, a self-co-creator, and it can't help but spread to others.

Start by asking questions about your immediate condition in your journal, such as “what do I need to do?” and “how am I feeling and why?” Try to reason and answer these questions the best you can, asking additional questions of your answers to explore different possibilities. You can also ask meta-questions such as “what other questions can be explored?” Weigh the pros and cons of each possibility, until you have 100% convinced yourself to perform an immediate task (or in the case of emotional self-analysis, a resolution.) You will know when you are finished with this process of self-inquiry because you will almost automatically close the notebook and perform the action without hesitation.

When you are finished with the task, go back to your notebook and record your “experimental results.” You successfully acted according to your conscious intention using self-inquiry, therefore you should feel good about yourself and your ability to control your mind and actions. Plug this motivational energy back into the process to begin another cycle of question → choice → action. You have successfully completed a second task, therefore you should feel even more confident. Continue this process in an unbroken chain, setting cell phone timers if you cannot perform a chosen task immediately. If you get side-tracked and stop this process, go back to your notebook as soon as you can and question why you got side-tracked. You have now turned a “failure” into a success, and so you should feel good about yourself.

Over time your confidence and happiness will improve as you become more and more effective at solving your problems. Eventually you will have burned the process of question → choice → action into your mind to such a degree that you no longer need to use it for every task. You can begin to ask larger questions such as “what are the experiences in my life that I have found most meaningful, when I most grew and flourished, and felt the most alive?” Those experiences mark the real truth of things, who you really are, amplify the importance of them over the endless examples of brokenness you have experienced, which in the end is just so much meaningless monkey madness. Let those experiences guide you.

This process should eventually grow together with others. When you are comfortable, seek out others who can help mutually question with you using this process. It could be a family member, a friend, a therapist, or someone else you have a connection with. You can form or join groups dedicated to mutual inquiry. Having initially reached inwards to help yourself, you are now reaching outwards to help each other, and you should feel really good about yourself for that. You are now using the power of cooperative problem-solving, which is the most powerful tool of humanity. “How to grow self with others?” is the Ultimate Question of Co-Creative Evolution.

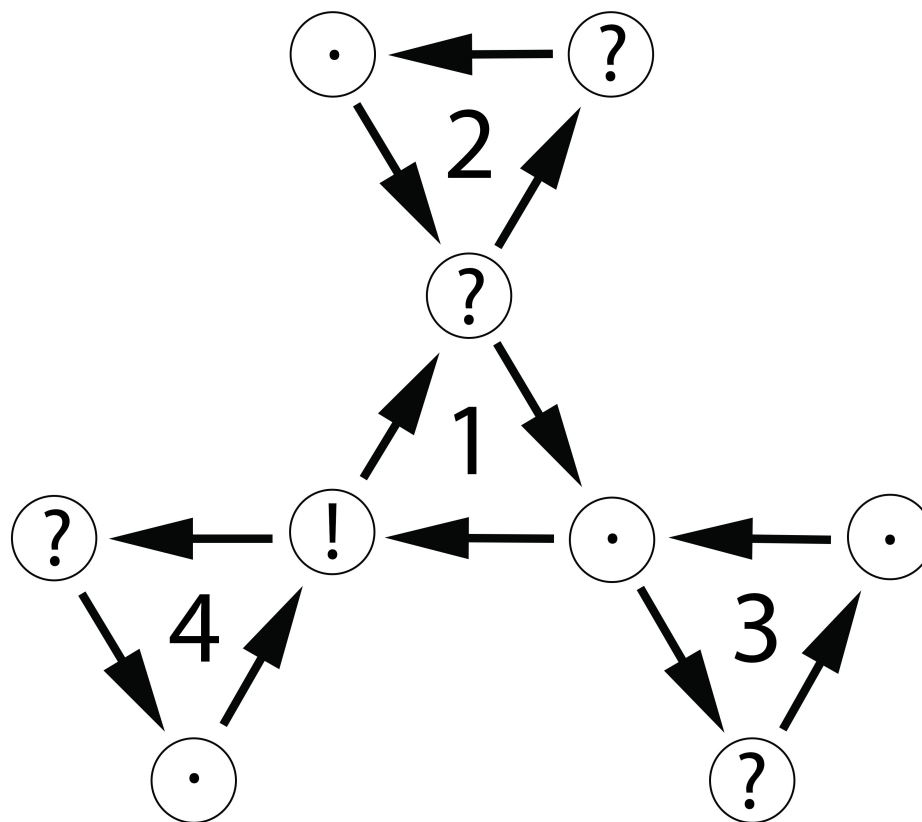
This document is a work of applied process philosophy (process psychology.) If you would like to know more about process philosophy, here is a great introduction:

https://www.researchgate.net/publication/341822513_Toward_the_Unification_of_Process_Philos

Theme song: https://www.youtube.com/watch?v=lmwXkJV_B-w

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The Process of Recursive Self-Improvement



- 1: Main loop of question -> choice -> action
- 2: Questioning questions sub-loop, i.e. "What questions can I ask?"
- 3: Questioning choices sub-loop, i.e. "What other choices are possible?"
- 4: Questioning actions sub-loop, i.e. "What were the results of this action?"

Journal Example: Clean Your Room

What can I do now to enhance my living conditions?

I could clean my room.

What are the benefits of cleaning my room?

I will feel more organized and have a healthier environment. I will more easily be able to find things. People who visit my room won't be distressed by thinking that I am distressed because of my messy conditions. I will feel better about myself and my ability to control my behavior.

What are the costs of cleaning my room?

Temporary discomfort from doing something I don't immediately want to do. Energy expenditure. Not doing something else that I prefer to do.

Why does my room continue to be messy?

I put off cleaning my room because either I think the task is too much to handle, or is not enough to worry about.

How can I overcome this?

By resolving immediately to clean my room for at least an hour, and then check back to gauge my progress.

I resolve to act now: I will clean my room for at least an hour.

An hour later: what happened?

I cleaned and organized my room.

How should I feel about this?

Accomplished and proud of myself.

The Warmonger Machine: Cocoon Fallacy

The Warmonger mind virus is perceptions and doctrines that “life is war,” the projection of omnipresent conflict onto all of reality. It is also present in the perception that life is a prison or hell. Warmonger is a self-fulfilled prophecy that can cause depression, anxiety, and violence in its host to reproduce actions, perceptions and doctrines of all-encompassing conflict. Warmonger can also take on subtle forms, such as change and impermanence being the eternal enemy of life. Empathetic people who are infected by Warmonger may seek to isolate themselves from others to prevent their inner conflicts from being projected and perpetuating cycles of abuse and violence, sometimes resulting in self-destructive behaviors as they are in a constant war with themselves. In others Warmonger has infected their core identity such that they thrive on conflict; they have a superficial “inner peace” that is a selfish peace for themselves, and a war against everyone else. This is the orientation to “win” at all costs; everything is a battle to be overcome.

The origins of Warmonger thought and practice in western thought are complicated, with some of the influences being actual wars and empires. Warmonger doctrine was explored philosophically in works such as Thomas Hobbes' *Leviathan*, in which he describes the state of nature as being a “war of each against all.” In Adam Smith's *The Wealth of Nations*, he argued that people are fundamentally motivated by self-interest, and that if everyone acts in their own self-interest, the economy will improve, which is the projection of conflict (competition) onto economic reality. In other words the nature of economic reality is fundamentally that of human beings being cocoons detached from each other, with human beings as things in themselves.

Warmonger also manifested metaphysically in the doctrine of mechanistic materialism, which interprets things as being like a machine with parts with no essential interconnection; everything is comprised of matter which is a series of deterministic cocoons bouncing off of each other with no relationship except that of external forces between them. In this view everything is in a condition of absolute slavery to causality, and creative freedom of any entity is an illusion. This has its origins in Cartesian and Newtonian thought, and because of the success of Newton's science, the metaphysics was affirmed as a generalization of it.

Warmonger found an ally in immature interpretations of evolutionary theory, which described life as “survival of the fittest,” based purely on competitive interactions. The wider, quiet requirement of ecosystems requiring a certain baseline of mutual coexistence to thrive, the co-creative element of predator-prey relationships in helping to sculpt both (competition being in the service of mutual evolution,) and the prevalence of mutualistic relationships was greatly diminished in favor of a focus on competition that was an anthropomorphic projection of the current social practices and norms at the time.

During the 20th century Warmonger found immense allies in both world wars, which facilitated the rapid evolution of Warmonger strategies to fight literal world wars. During this period game theory was developed starting with John Von Neumann's *On the Theory of Games of Strategy* in 1928. Game theory is nothing less than the mathematical formalization and application of Warmonger, starting with the definition of human beings as being self-interested agents. The birth of game theory was the birth of an absolute Warmonger Machine:

The key premise of game theory—that the actors in the interaction are each pursuing their own "rational self-interest" in a way that affects the outcome of the other actors' decisions

—accurately mirrors the sense of human identity common in much of the modern, Western world. In this sense of identity each person is a separate, independent entity whose ties to other people, if at all, are primarily some kind of externally-imposed obligatory interdependence. Such a sense of human identity contrasts with that of many religious people, primitive peoples, and much of the traditional Eastern world in which each person is integrally part of some larger fabric, such as community, society, or the natural world, that collectively fulfills some common purpose. While some types of game theory are called cooperative, the term in such cases usually refers to cooperation pursued due to constraint or self-interested motivation. Enduring peaceful resolution of many of the global issues facing humanity today may not be contained within the conceptual framework of today's game theory.

From: https://www.newworldencyclopedia.org/entry/Game_theory

Game theory has and is being applied to almost any strategic interaction you can think of, including politics, international affairs, economics, and most recently the interaction of minds on the internet and social media. Game theory is what brought us the doctrine of Mutually Assured Destruction, the holding of all humanity hostage by the greatest powers in the world. Because game theory is fundamentally competitive even under the guide of “mutual self-interest” (non-zero-sumness) this has caused an explosion of fundamentally competitive strategies and practices. We have experienced a period of only relative superficial peace because conflict has advanced from being primarily a war between bodies, to being a global war between minds to dominate each other. We are now seeing the breakdown of the period of superficial peace as this global mind-war accelerates and causes increasing division and conflict between people within societies. We have re-created the Roman Empire on a global scale, and empires are destined to collapse. "By their fruits you will know them" and doctrines of "life is war" have been disastrous for humanity.

The soul of humanity is being rendered apart piece by piece by this global mind-war, and the body is sure to follow. This mind-war is the triggering mechanism of a global doomsday device, with nuclear weapons being the bomb. To diffuse this device, the triggering mechanism must first be un-triggered. As the core of The Warmonger Machine is metaphysical (mechanistic materialism) what is required is the ongoing development and application of a radically different metaphysics, which is found in process-relational philosophy.

While substance theories interpret reality as being made of pieces of matter, mind, or data with only accidental, external connections, process-relational philosophy describes reality as being comprised of dynamic, ever-changing processes that are fundamentally related to each other internally. In the early 1900's Alfred North Whitehead greatly advanced process-relational theory, and was a mathematician and physicist whose philosophy was inspired by the theories of relativity and quantum physics, not Newtonian theory. In *Process and Reality* Whitehead gives an overview of the foundation of his metaphysics:

‘Creativity’ is the principle of novelty. An actual occasion is a novel entity diverse from any entity in the ‘many’ which it unifies. Thus ‘creativity’ introduces novelty into the content of the many, which are the universe disjunctively. The ‘creative advance’ is the application of this ultimate principle of creativity to each novel situation which it originates. ‘Together’ is a generic term covering the various special ways in which various sorts of entities are ‘together’ in any one actual occasion. Thus ‘together’ presupposes the notions ‘creativity,’ ‘many,’ ‘one,’ ‘identity’ and ‘diversity.’ The ultimate metaphysical principle is the advance from disjunction to conjunction, creating a novel entity other than the entities given in disjunction. **The novel entity**

is at once the togetherness of the ‘many’ which it finds, and also it is one among the disjunctive ‘many’ which it leaves; it is a novel entity, disjunctively among the many entities which it synthesizes. **The many become one, and are increased by one.** In their natures, entities are disjunctively ‘many’ in process of passage into conjunctive unity. This Category of the Ultimate replaces Aristotle’s category of ‘primary substance.’ Thus the ‘production of novel togetherness’ is the ultimate notion embodied in the term ‘conrescence.’ These ultimate notions of ‘production of novelty’ and of ‘concrete togetherness’ are inexplicable either in terms of higher universals or in terms of the components participating in the conrescence. The analysis of the components abstracts from the conrescence. The sole appeal is to intuition.

The process-relational cure for Warmonger is Peacemonger, and is described in the book *Whitehead’s Radically Temporalist Metaphysics* by George Allen (pages 165-167,) who modifies Whitehead’s description of Peace to be even more radically temporal, describing an Ultimate Community of reality that is “an Adventure in the Universe as One”:

A shift in the object of one’s devotion from an individual to a society, and the willingness to sacrifice one’s own gratification, indeed one’s life, for the group, is to become a patriot, to “aim at a social perfection” to which one contributes by one’s actions while they are alive and by one’s example after dying. Patriotism is the “conformation of purpose to ideal beyond personal limitations,” an ideal “with which the wise man can face his fate, master of his soul.” As the society expands to which one gives oneself, contributing to the fulfilling of one person or group is felt as also contributing to the fulfillment of others beyond the group. One’s concerns move to wider and wider societies and to societies of societies, until it culminates in “a high-grade type of order” and a fully mature individual. One arrives at a situation where self and society “coalesce,” each recognized as the necessary condition for the other. “The essence of Peace is that the individual whose strength of experience is founded upon this ultimate intuition, thereby is extending the influence of the source of all order.”

What Whitehead means by a sense of Peace is, to say the least, complicated; **in many ways understanding it is to embody it, and that’s the task of a lifetime.** A necessary condition for having a sense of Peace, however, and a way therefore to understand the core of meaning, can be found in Whitehead’s answer to the question of “whether there exists any factor in the Universe constituting a general drive towards the confirmation of Appearance to Reality,” a drive which is “a factor in each occasion persuading its aim at such truth that is proper to the special appearance in question.” It is not enough that we have ideals that reach beyond our personal needs and interests and that we recognize our ideals as intrinsically worth actualizing. We need also to recognize that we are not alone in our struggle to actualize them, that we are part of “an Adventure in the Universe as One,” an adventure embracing all particular drives towards various conformations of various Appearances to Reality, but which “as an actual fact stands beyond any of them.”

Our ideals and undertakings are not isolated even though they are contextually grounded and so necessarily parochial. Although our aims and efforts are about matters or our immediate concern, about ourselves and those we love, they belong at the same time to a vast community of others with their differing immediate concerns, their own distinctive aims and efforts. We are, all of us, to some extent, therefore, and with various degrees of self-awareness, struggling to actualize what we think is the best future possible not only for ourselves and our family but also for our neighbors and our nation, for humankind and for all creation.

Whether we recognize it or not, we are part of an adventure that goes on everywhere and has gone on for seemingly forever, an adventure in the universe that includes all of its constituents, they and we alike seeking to make possibilities into actualities, to transcend the given facts toward the creation of new facts. Peace is the sense that these many adventures comprise one grand adventure. We will honor our forefathers and mothers and will hope to be honored by our grandchildren when we understand ourselves as joining with them in the never-ending effort to actualize possible goods that constitute the creative advance of the universe. We will honor our biological ancestors stretching back along the many-branched bush of evolution to the origins of life, and we will hope to be honored by future life-forms beyond our imagining when we understand ourselves as indebted to them for their achievements and knowing we will pay that debt by how our actions shape the course of future evolution. We honor the universe and all the cosmoses that long ago and now and long after give it particular expression by understanding that we are a part of its unbounded process. Peace is the sense of ourselves as active participants in this Ultimate Community.

Eastern philosophies such as Buddhism and Taoism are highly process-relational, and will doubtlessly provide key points of unification between east and west. Keep in mind that if process philosophies are true to their nature, they must constantly evolve, and never become static, absolute systems; process philosophy is an ongoing conversation. Meditative techniques are examples of applied process-relational philosophy, an ultimate achievement of which is the direct perception of the Ultimate Community, an experience of the fundamental inter-connectivity between all things.

I achieved such an experience at a young age via amateur astronomy, which culminated in an incredible experience that moved me to tears in which I formed a relationship with the universe comprised of complete and total love and friendship. I'm sure that other studies and appreciations of natural beauty can lead to such a realization of fundamental interdependence as well. The study of process-relational philosophy can also lead to such a realization by overturning and replacing the unquestioned implicit metaphysical assumptions given by modern society, allowing one to change the fundamental nature of how they see their relationships with others. *Universal Calculus is the Peacemonger memplex (process philosophy) in its purest and most fundamental form.* As Warmonger perpetuates first and foremost by making itself unquestionable, and generating unquestionable conflict-generating propositions, using the auto-evolutionary self-help method in Co-Creative Evolution (methodological applied questioning) can help to eliminate warmongering processes from your mind.

There is no difference between philosophy and psychology, they are heart and mind, one in the same organism. Their subject is the same: the fundamental questions of human existence, which must integrate one's most personal questions of one's own existence. I am sure that the broad fields of psychology and philosophy are destined to find each other as friends again, and unite as one in their efforts to heal each other and the world in ways that were never possible before.

This is a great introduction to the history of western process philosophy, and its relationship to mechanistic materialism and neoliberal ideology:

Related videos comprised of media clips that create cohesive narratives:

<https://vimeo.com/specalblend>

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Universal Calculus

Taoism: Change is the nature of all things. The Tao is comprised of yin and yang, opposite but interconnected forces. “Yin represents the acceptance of what is, while yang represents the activity of doing and our attempts to change ourselves and the world around us.”

Mathematical calculus: the mathematical study of change. Integration and differentiation are inverse operations of the same process, where each "undo" each other.

Conclusion: Taoism is based on metaphysical calculus.

Discordianism: creative order and disorder are the co-creative partners of creative chaos.

Conclusion: Discordianism is based on creative calculus.

Biological evolution works by integrating both creative disorder (variation, including mutation, the expansion of possibilities) and creative order (selection, the contraction of possibilities.)

Conscious evolution works by questioning previously determined choices and actions, and following the resulting lines of inquiry to apprehend novel possibilities, and selection from these novel possibilities by the operation of rational choice.

Perceptual Calculus: Our perception of the world is divided into two modes, the perception of near-instantaneous change in the present moment, and cumulative change over time, the narrative mode of temporal-mindedness. Certain aspects of Western thought favor temporal-mindedness over present-mindedness, framing one's personal desires as the ultimate, while certain aspects of Eastern thought favor the mode of present-mindedness over temporal-mindedness, framing desire as undesirable. Only by integrating both fundamental perspectives of change can one truly become one with change.

Mindfulness Meditation is about just taking in changing environmental conditions without the goal of trying to change the perception of them, while Perception Bending (<https://www.pastebin.com/vHKeTau2>) is concentrative meditation, with the goal of changing one's perception.

“Process philosophy, also ontology of becoming, or processism, is an approach to philosophy that identifies processes, changes, or shifting relationships as the only true elements of the ordinary, everyday real world.” - https://en.wikipedia.org/wiki/Process_philosophy

Universal Calculus: “Everything that in any sense exists has two sides, namely, its individual self and its signification in the universe.” These two poles cannot be torn apart. Each finds its fulfillment in the other via their dialectical relation. Thus, becoming is for the purpose of being (signification in the universe) and being is for the purpose of novel becoming (the emergent individual self.) ... The entire world finds its place in the internal constitution of the new creature, and the new creature lays an obligation upon the future: that it take into account the value achieved by the new creature. Thus every creature both houses and pervades the world” - Elizabeth Kraus, *The Metaphysics of Experience: A Companion to Whitehead's Process and Reality*.

Crystalline Calculus: <https://vimeo.com/563950668> : Two perspectives: one focused inwardly at an object (analysis) and one focused outwardly at the environment. (synthesis.) A crystal as an object is "a highly ordered microscopic structure, forming a crystal lattice that extends in all directions," while the *process* of crystallization is the taking-in of the environmental conditions by the emerging object that nourishes and influences the growth of the crystal.

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Astronomy and Reality

When I was around 12, I looked up at the night sky and saw a blurry object that I thought was a UFO. I looked in an amateur astronomy book and discovered that this was the Cassiopeia open star cluster. I also read that people use it as a vision test, and that people with good vision can resolve individual stars. I realized that I was near-sighted, informed my father, and saw an optometrist, who gave me glasses. All of a sudden my world popped out in super-HD. I looked up at the night sky and saw a field of brilliant, glistening diamonds. I read the book further, and began to learn more about the universe, and the constellations. I asked for a small telescope for Christmas, and got one. I began to pour through amateur astronomy books and magazines, observing every change I could get, my curiosity endlessly inspired. I constructed a larger 10" Dobsonian telescope, which revealed more of the universe's grandeur. One night when I was staring at the night sky everything I had learned and experienced came together in a gestalt. The galaxy was no longer "there," but here, all around, the galaxy popped out in three dimensions and I had the perception of being on a sphere in space. This experience was so moving that it brought me to tears. When I was 16 I took classes in amateur astronomy at the local community college, and did so well that I got student of the year award.

Meanwhile I was completely failing in school, and had to make up work during the summers. The teachers were horrible, and my peers were completely caught up in hedonistic pursuits and monkey-ass social status games. I had found the REAL stuff, and nobody else seemed to care or be interested in anything similar (I lived in a backwards county that was a cultural wasteland of mini-malls and churches.) I grew ever more alienated from the stupid world around me.

Eventually I had to take a high-school equivalency test, passed, and began to attend the community college full-time. My first semester I took a philosophy course with the most outstanding teacher I ever have had: Johnny Terry. This man lived to teach and inspire curiosity. His animation and passion was infectious, he argued the philosophical position in question so well that it was impossible to tell what he actually believed. This man was infected by the REAL stuff! He expanded my narrow interest in astronomy to a general love of knowledge and creative experience. I became absorbed and fascinated by my other classes, I did lots of outside reading in the subjects I studied, I experimented with electronic music and 3D art. It was a personal Renaissance. I had escaped the prison of stupidity!

During one semester my "former" heroin addict step-father invented an argument, called the police and lied saying that I attacked him, and threw me out. Later I found out that this was because he was using heroin again, and wanted me out to control my mother. So I said screw it, used some of my modest trust-fund money from a sewage disaster settlement when I was younger, and went on a 1000-mile solo bicycle tour up the coast of California. This was epic self-initiation into adulthood; I was living the REAL stuff! When this was over, I went to live with my father, and began to re-attend classes. Pictures from this trip: <https://imgur.com/a/0dJxOIH>

The more I learned the more my social perception grew. This was the time of 9/11, George Bush, and the Oil Wars. The prison of stupidity I thought I had escaped from was omnipresent in the highest levels of social organization. I saw absolutely no significant movement to counteract this. Democrats? LOL. I began to feel more and more hopeless, until it crashed upon me in suicidal depression. I stopped going to class, and resolved to end myself. I didn't, and eventually resolved to "just try to be happy." I drifted aimlessly, mostly on the internet (which at the time was filled with creative novelty) and eventually found the virtual world of Second Life, which I used as a university of creativity: <http://npirl.blogspot.com/2008/11/next-big-thing-in-virtual-worlds-that.html>

Synthesis and Analysis

In college I was enchanted by the power and beauty of calculus; it was magical to me. I found the integral symbol to be very aesthetically pleasing, and loved the poetry in how it was similarly shaped to the f-stops on a violin. When I found Second Life, I adopted the integral symbol as my own, creating an avatar of an anthropomorphic calculus integral. This avatar went on to become the master of sculpted primitives or “holographic origami,” which is a format that converts the RGB values of a 2D image into the RGB values of a 3D model with planar topology. This would burn an association with calculus (and eventually the nature of change) into my soul; I was compelled to become an embodiment of calculus.

In 2010 I experienced deep depression from the perception of permanent, unavoidable outer conflict that created extreme inner conflict within me. My formerly blossoming 3D design business in Second Life was beginning to falter, and it got to the point that I realized that I absolutely needed to change myself to survive.

So I sat down and tried to figure out what the fundamental problem was. I realized that I was experiencing a gap between my conscious intention and action, and that this was caused by a failure to translate my intention into action because of a whole lot of useless garbage (competing desires and loops of self-reinforcing negative thoughts.) So I decided to use the power of writing to make my thought-processes concrete, and devised a method where I would question myself, and then reason (and ask additional questions during this) as best as I could until I had 100% convinced myself to act upon a fully resolved choice. After an action, I would go back to my notebook to repeat this process in a self-reinforcing feedback loop of question -> choice -> action.

This method worked so well that within weeks my depression and anxiety was fully cured, but it didn't stop there. In a single moment something clicked, my intentions were now exactly attuned with my actions without requiring the notebook anymore, and I was catapulted into a hyper-manic episode, an explosion of creative disorder. This happened because while my intention has mastered my actions, *I did not have the necessary conditions of balance between creative order, and creative disorder.* Out of the hyper-mutational Cambrian explosion of relationships in my mind, what most survived was the suspicion that the fundamental theorem of calculus corresponded to some deep metaphysical truth about reality.

Only years after did I realize that my method worked because question -> choice -> action corresponds to variation -> selection -> reproduction; I had applied the evolutionary process to my own consciousness as a method of auto-evolutionary self-help.

The last 13 years has been a question to find the necessary conditions of balance between creative disorder, and creative order. In 2015 I took a class in Mindfulness-Based Cognitive Therapy, and quickly realized that the modes of "being" and "doing" described in the theory precisely corresponded to differentiation and integration in calculus, and so my theory of perceptual calculus was born.

I searched for any ideas that corresponded to this, and found Taoism, which greatly dissatisfied me. I then found Discordianism, which I considered to be Taoism evolved. Backtracing the influences of Discordianism led me to the work of Alfred North Whitehead, where I found the same exact pattern.

Alfred North Whitehead led me to the greater movement of process philosophy, and then in early December of 2022 to "Whitehead's Radically Temporalist Metaphysics" by George Allen which gave me the final piece I needed: Peace from the realization of The Ultimate Community.

Now anyone who applies auto-evolutionary self-help to themselves can realize the necessary

conditions of balance to harness the enormous creative ability they will unleash by following the trail that I have blazed over the last 13 years. They can simply start with Universal Calculus.

In college I originally wanted to become a cosmologist, but then I found the works of evolutionary biologists Stephen Jay Gould and Richard Dawkins, which re-ignited my interest in animals and organic life in general, and I decided I wanted to be an evolutionary biologist instead. Evolutionary theory was burned into my subconscious and doubtless was expressed as the invention of the auto-evolutionary self-help method. In Richard Dawkins' book "The Selfish Gene" I came across the concept of the "meme," which suggested "ideas are like organisms," which is an association that has inspired my curiosity ever since; I began to see the world of knowledge and ideas as a world of evolving organisms, and it resulted in the derivation of Warmonger and Peacemonger as hyper-parasitic and hyper-mutualistic species of informational organisms.

When I read Alfred North Whitehead describing his philosophy as the philosophy of organism, combined with the knowledge that he was intimately influenced by relativism and quantum mechanics, and that his work in *The Principia Mathematica* with Bertrand Russell that revolutionized the foundations of mathematics, I said to myself "this guy had the mind of a space alien!" Fireworks flew and I became completely absorbed in the wealth of material!

Whitehead and Russell had a dynamic relationship: Whitehead was radically synthetic, Russell radically analytic. Gould and Dawkins had the same dynamic relationship, with corresponding models of punctuated equilibrium and phyletic gradualism. Also Gould had an integral view of genes and bodies, while Dawkins was *the* genetic reductionist:

Responding to Stephen Jay Gould's criticisms of his then most infamous book [*The Selfish Gene*,] Richard Dawkins writes in a footnote to the 1989 edition of *The Selfish Gene*, "I find his reasoning wrong but interesting, which, incidentally, he has been kind enough to tell me, is how he usually finds mine" (275). Dawkins's idea was that evolution is, at its core, competition between genes with success measured in continued existence. Genes are replicators. Evolution is therefore best thought of as the outcome of this competition between replicators to keep on replicating. Gould's response was that natural selection can't possibly act on genes because genes are always buried in bodies. Those replicators always come grouped with other replicators and have only indirect effects on the bodies they ultimately serve as blueprints for. Natural selection, as Gould suggests, can't "see" genes; it can only see, and act on, individuals.

The image of individual genes, plotting the course of their own survival, bears little relationship to developmental genetics as we understand it. Dawkins will need another metaphor: genes caucusing, forming alliances, showing deference for a chance to join a pact, gauging probable environments. But when you amalgamate so many genes and tie them together in hierarchical chains of action mediated by environments, we call the resultant object a body. From: <https://www.dennisjunk.com/readingsubtlty/2012/07/a-crash-course-in-multi-level-selection.html>

Any philosophy should be a launching point towards greater involvement with larger ongoing conversations, not a final destination. Nothing kills creativity like fundamentalist belief in a philosophy. This is what Whitehead meant by "Philosophy begins in wonder. And, at the end, when philosophic thought has done its best, the wonder remains." This is true of my work as well, which isn't a final destination but a friend to fly others past the crevasse of The Great Filter, to become a historical footnote that is eventually forgotten in the depths of time. What is immortal about my work is not any piece to be carried endlessly, but rather the co-creative energy it inspires in others beyond itself.

Ecology

Synthesis must always lead analysis: the body cannot be dictated by its parts, although it is dependent on them. Consciousness must lead the contents of the mind (thoughts and emotions.) Likewise, we are not the dictators of nature, though we sometimes try to be.

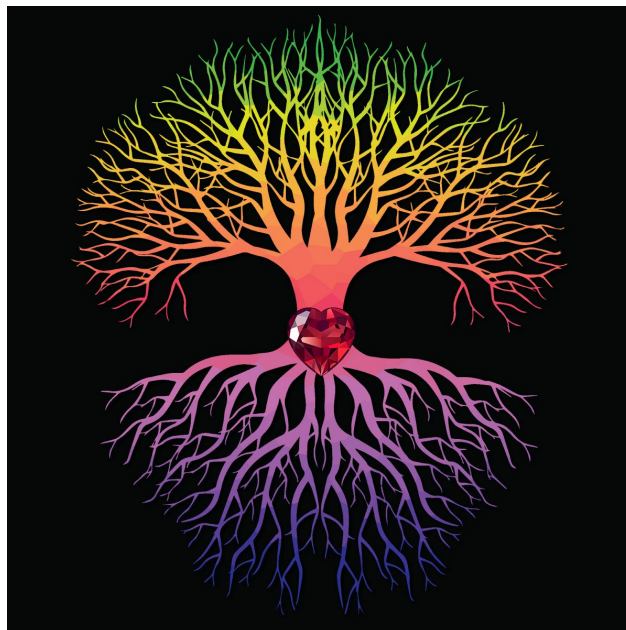
What repulses me so much about (at least some forms of) magic is that it's essentially an attempt to dictate to nature by using technology (ritual.) You cannot bend nature to your will, but you can bend with nature and change with it. This is the deep wisdom of animals and other living beings.

Is ecology, "the branch of biology that deals with the relations of organisms to one another and to their physical surroundings" the foundational science? If not, shouldn't it be?

Considering physics as the foundational science was a mistake. Physics must be in the service of ecology, because what is most fundamental is that we are living beings: I breathe, therefore I am. I look at the birds, squirrels, insects, deer, trees, and others living beings around me, and I see natural professors of ecology, each with degrees stretching billions of years in the making. I have learned so much from them.

The dynamic between synthesis and analysis is written in the largest architecture of our brains (Iain McGilchrist, *The Master and His Emissary*) and to achieve true inner peace one's inner analyzer (the left hemisphere) must find ways to give up its need to control the synthesizer (the right hemisphere) and everything else, including nature.

The difficult task left is helping to restore individual humans beings' connections to other living beings and their environment, which is absolutely necessary for the continuation of human life on Earth. After all, the Ultimate Question of Co-Creative Evolution is "how to grow self with others?" which is *the* ecological question. The ultimate ecological context is The Ultimate Community (page 7); Whitehead's "Philosophy of Organism" and the current of thought that emerged from him is an evolving philosophy of ecology.



Afterwords: 1/1/2023

I woke up today, went outside to greet my beloved trees and living things behind my house, and felt a profound sense of completion and silence. I have completed my Great Work, I am now free from it, and it from me. It will work everything out for itself. There will be resistance, set-backs, misinterpretations, and accusations, but I will greet them all with a smile, as I have fully resolved who I really am. What is left is a completely wild and free exploration of life, love, and creative experience beyond the terms of my Great Work, which is exactly what it is supposed to be: a stepping-stone, a sturdy bridge to be crossed and left behind, as I now have. Others will follow in due time.

The question mark is the only symbol I have found worthy of being called holy. Only the question mark saves us from the damnation of our ignorance, and the blindness of pure reason. All other symbols that claim to be above the question mark, that make themselves unquestionable, are frauds.

Also, you are not the meaningless drama and trauma that you have experienced. Who you really are, are your experiences in life that have been filled with the most joy, love, and creativity. Focus on those glistening fragments of starlight, amplify those over all the drama and trauma, and try to rediscover who you truly are.

The perfect mascots for the religion of questioning are the Super Mario Brothers, who hit their heads against question blocks, sprouting magic mushrooms, fire flowers, or super stars. They're just regular, working-class dudes who make fun and joy out of the task of saving themselves and the world because they just love life so much.

My favorite video game of all time however is Final Fantasy 6. This is a mature narrative dealing with complex, adult issues, even complete hopelessness and suicide. The game is filled with outstanding role-models that impacted me when I was around 12, during a crisis in my life when my parents divorced. The arch-enemy of this narrative is an avatar of completely broken nihilism, Kefka, who seeks to become a literal God of magic in order to eliminate all the hopes and dreams of human beings (their reasons for living,) which he considers as being worthless, due to the fact that everything created eventually dies and turns into nothingness. The game is nothing less but a narrative exploration about overcoming the problem of nihilism and hopelessness.

A clip from the climax of this game is included in the final memepunk movie I made, which is also memepunk in construction, as it is comprised of video clips spliced together to create a coherent narrative: <https://vimeo.com/364552986>

Try to respect other living beings who are only trying to live to grow as best they can without harming others. After all, isn't this what you are trying to do? Try to avoid being a gleeful puppy-kicker and bug-stomper, which is ultimately a very self-destructive habit.

This is the most fundamental wisdom of life that other living beings have gifted to me. It is the foundational answer to the ultimate question of "how to grow self with others?" It is the wisdom that my powerfully compassionate and loving mother has gifted to me all my life.

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